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LIST COMPILED BY

E. R. McC. DIX,

WITH

Introduction and Notes

BY

C. W. DUGAN.

Part I.—1601—1625.

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Catalogue

OF

EARLY DUBLIN-PRINTED BOOKS,

1601 to 1700.

PART I.

1601 to 1625.

COMPILED BY

E. R. McC. DIX, R.S.A.I., Nat. Lit. Society;

WITH AN HISTORICAL INTRODUCTION AND BIBLIOGRAPHICAL NOTES,

BY C. WINSTON DUGAN.

DUBLIN, 1898.

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NOTE.

SINCE the type of this Catalogue has been set up Sir John T. Gilbert has contributed a most valuable paper to the Royal Irish Academy upon "Irish Bibliography of the 17th Century," in which he gives much valuable information about Dublin Printers and Printing of that century, and I am availing myself of some of his references to Dublin-printed books of that period for this Catalogue, for its greater completeness and usefulness.

I wish here to express my indebtedness to Dublin's pre-eminent historian, to whom I desire, with his permission, to dedicate this small effort.

E. R. McC. DIX,

17 Kildare Street,

Dublin.

15th June, 1897.

[SECOND ISSUE, WITH ADDITIONS.]

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PREFACE.

INSPIRED by the excellent example of Mr. John Anderson's publication of a list of Belfast printed books (which is in so admirable a form that I have copied it closely), and prompted by the spirit of local rivalry to vindicate the superiority of my native city, both in time and excellence of its printing and literary cultivation, this preliminary step towards a similar list has been taken, and is at present only put forth in an imperfect and incomplete form for the purpose of inviting help to what must be a very slow and toilsome effort. Printing in Dublin began, it is generally believed, in 1551, but as our able and pre-eminent historian, Sir John T. Gilbert, has dealt with the earliest period of printing here, viz., during the 16th century, in a paper read before the Royal Irish Academy, and will, I trust, publish his researches, I have entirely refrained from touching upon this period, and propose to deal with the 17th century only, still a virgin field in which even the feeble effort of the literary amateur may result in some fruit worth preserving. To enter upon the 18th century would be too great a task. Besides, lists of all books printed in Ireland during the greater part of that century have been published.

At work for less than two years, I have collected, through the kind help of many book lovers and collectors (particularly should I here mention Messrs. R. R. Belshaw, C. W. Dugan, and D. J. O'Donoghue), a list of over 600 works or editions, and am gaining others, from time to time. To wait till the list becomes a large one, would mean a delay of years. To publish what has been gathered so far, would involve considerable expense, with very little resulting good. It has, however, occurred to me to divide the century into quarters, and as it is clear that there was little printing here in the first quarter of the 17th century, or less survival of it in any form, to print in a preliminary way the few works traced so far, between 1601 and 1625, and to circulate such list as widely as possible, soliciting additions to it, and more particularly references to books printed in the rest of the century. This is my apology for this imperfect production of Part I. I hope it may achieve my desire.

L.D.B.

It would be tedious here, and at present, to point out what advantage any such list of books can bring. Should Part II. ever appear, some reasons for it will be put forward sufficient to excuse the attempt in which I have been very kindly encouraged by Sir John T. Gilbert, and by the President of the National Literary Society, and many of its members. Meanwhile, any references to Dublin-printed works of the 17th century are urgently solicited, and will be very gratefully received and acknowledged.

Of others who have kindly helped me, I gratefully acknowledge the aid of Count Plunkett, Mr. Hurley (Abbeylands, Waterford), Mr. James Collins, Mr. Patrick Traynor, Mr. N. Massey (Cork), Mr. T. G. O'Donoghue, Mr. R. A. Shrimpton (the Assistant Librarian of the King's Inns), Mr. A. De Burgh (T.C.D. Library), Miss Crofton, Mr. R. Longworth-Dames, Mr. Trevor (The National Library), Rev. Dr. Morgan (the Librarian of the Armagh Diocesan Library), Mr. Robbins (Law Library, Four Courts), Mr. J. LeFanu, Mr. John O'Leary, the Rev. John Dickenson (Librarian, "Worth Library," Dr. Steevens' Hospital), The Rev. Canon Rooke, (Librarian of St. Canice's Library, Kilkenny), the late Mr. Hugh Lyle, (Librarian of the Derry and Raphoe Diocesan Library, Londonderry), Mr. John Anderson, Mr. Kershaw (Librarian, "Lambeth" Library), Rev. G. P. White (Librarian, Cashel Diocesan Library), Mr. W. R. Browne, and Mr. F. Jenkinson (Librarian, University Library, Cambridge).

For corrections in this Part I shall also be grateful.

The list in *this* Part is not confined to books or pamphlets, but includes proclamations.

E. R. McC. DIX.

ABBREVIATIONS.

R. I. A.	The Royal Irish Academy.
T.C.D.	The Trinity College, Dublin, Library.
K. Inns	The King's Inns (Dublin), Library.
Pub. Rec. Office	The Public Record Office, Four Courts.
Marsh	Marsh's Library, St. Patrick's.
Nat. Lib.	National Library, Kildare Street.
Lin. Hall	The Linen Hall Library, Belfast.
Lough Fea	The "Shirley" Library at Lough Fea, Carrickmacross.
Malcomson	The late R. Malcomson's Library.
Brit. Mus.	The British Museum Library.
Lambeth	The Lambeth Palace Library, London.
Bodleian	The Bodleian Library, Oxford.
U. L. C.	University Library, Cambridge.
K. P.	King's Printer.

INTRODUCTION.

THE compilation of a List of Books, printed in Dublin during the seventeenth century, is a task attended with much difficulty and uncertainty. During this turbulent unhappy period of Irish history many books were either suppressed or destroyed, and their authors punished; certainly the printing and publishing of many that contained matter savouring of disaffection to either the Church or State, then ascendant, was perilous to both writer and author.

In our own peaceful times, when Protestant and Catholic, Saxon and Celt, men of any party whatever, all subjects of one Imperial crown, can agree to differ and to discuss and maintain their rights and privileges in a courteous and rational manner, we can hardly form a clear conception of the state of Ireland from 1600 to 1700. A candid inquirer will find it very difficult to follow out and unravel the convolutions of parties, the confusion of causes and motives, which led each party and its leader to action in those troublous days.

Even the great Contemporary writers—such as Clarendon and Carte, Borlase, Davis, Temple, Clanricarde, Castlehaven, Ware, Ussher, Nalson, and a host of others—all give different accounts of the transactions and different complexions to the motives of the chief actors of this eventful century. During the immediately preceding centuries, Ireland, no doubt, had been torn by multiplied evils—despotic rule subverting national rights, and ferocious internecine wars of reprisal and revenge. The statutes of Kilkenny, in A.D. 1361, had bitterly accentuated the differentiation of race. Poynings' Law, A.D. 1495, had sealed the legislative degradation of the country; but to all such racial and political indignities was added, in the seventeenth century—religious oppression and hate, the most deadly of all—which indeed had been slowly creeping into Irish affairs from the times of Edward VI. and Elizabeth. In that long and bloody struggle under the despotic Tudors, and the vacillating corrupt Stuarts, we find an eclipse of mercy in the councils of the dominant power, and a crown of sorrow in the conquered race.

This was the century ushered in by the bloody contests between the English forces, led on by Essex, Mountjoy and Carew, and the Native Irish under O'Neill, O'Donnell and O'Sullivan—which witnessed the plantations of James I., and the consequent feuds and heartburnings; the promised graces of Charles I. never fulfilled, the cruel religious wars introduced by the new Puritan element, the terrible rebellion and massacres of 1641–42, the Confederation of Kilkenny, the struggles of the three great parties of Ormondists, Parliamentarians and Confederates; the ruthless Cromwell, like a dark spirit of wrath over the devoted land, the sieges of Limerick and Derry, the Williamite and Jacobite campaigns, and lastly, the gloomy advent of the Penal Laws. The humanity taught by nature, and the charity which springs from Christianity, were all ignored in that terrible century of sectarian bigotry and hate.

This is the story of Ireland from 1600 to 1700, and we find its spirit influencing nearly all the publications of the time. Well, indeed, would it be, were such a reign of terror

forgotten ; yet, although, we may not look over the record of such a period with unmoved hearts, we may at least walk with erect head and tranquil brow, for such gloomy days are gone for ever.

We have noted thus much of the history of the seventeenth century, as it may, in a degree, account for the comparative dearth of authenticated Irish-printed books during this period.

A large number of Irish writers, lay and clerical, availed themselves of the superior facilities for printing and publishing which then existed in London and Oxford, whilst nearly all those of the Roman Catholic party were deterred from printing or publishing any work in Dublin, under penalty of liberty, fortune, and perhaps life. Hence we find that during this century an immense number of books, political and religious, were published on the Continent, especially at Douay, Louvain, Paris, Lyons, Rome, and other Roman Catholic centres.

Many of these works were surreptitiously brought into Ireland, and kept concealed amongst the few religious communities that contrived to exist.

It is very probable, however, that many publications belonging to the prescribed parties were secretly printed in Dublin, and issued under fictitious names and titles. We come to this conclusion partly from the internal evidences furnished by the works in themselves, partly from analogous action in other times and places, the evidence of which is undoubted.

Other considerations of a more speculative character may be adduced to strengthen this opinion.

We may notice, especially, a work by Henry FitzSimon, entitled: "*A Catholike Confutation of Mr. John Rider's Clayme of Antiquitie, etc.,*" in 2 vols., 4to, printed at "Roan," 1606. In this book the type, paper, and watermark are very similar to those used in known Dublin-printed books of the early part of the seventeenth century—for instance, in Ussher's "*Veterum Epistolarum Hibernicarum Sylloge,*" Dublin, 1632. In both works the size of the paper is small 4to, and several of the woodcut initials are similar; in Fitzsimon's treatise the names of the printer and printing office are omitted. At the end of Vol. I. the corrector, apologising to the reader, states, *inter alia*—"I pray thee to pardon it (sc. erratum) because I never had in *two years' space* that this worke was in printing the helpe of the Author to reade or peruse any one sheete of all this labour." If this book were printed in Rouen (spelled "Roan" in title page) it certainly could not have occupied two years' space in the printing. At that time Rouen, under the Latin title *Rothomagus*, was famous for its printing establishments, so that, most likely, the great delay which occurred was owing to the difficulty of printing such a work in Dublin from the troubled state of the times and suspicion attached to all Roman Catholic publications. Henry FitzSimon had been in prison in Dublin Castle up to 1605, and was then banished to the Continent. He says, at the end of Vol. II., entitled: "*A Replie to M. Rider's Rescript, etc.,*" that he finished it 26th September, 1607. This second volume is also noted in title "At Roan, 1608." The printer of the first volume must therefore have had it on hands in Dublin, from 1605 to 1607. FitzSimon could not have been there during that time. We have commented at some length on this publication because it is probably the history of many others of a similar kind printed in Dublin during the seventeenth century.

We have an analogous case from the following century. The work, "*Hibernia Dominicana*," by Thomas de Burgo, 4to, 1762, is well known to have been printed at the private press of the Roman Catholic party in Kilkenny, yet, on the title page, it is stated to have been printed—Col. Agrip (Cologne). Of course this was done to avoid prosecution, as the book contained matter, notably the history of James II., the publication of which, in the author's days, would have involved serious penal consequences.

It may be here interesting to note parallel instances of the suppressions of means to identify printed books which occurred before this period. It is well known to bibliographers that many of the works printed by Jenson, 1461–69, were dated 1471, and many of the most celebrated printers of Upper Italy—the De Spiras, Valdarfer, John de Colonia, etc.—printed many works between these years without either name or date. This was simply because they were afraid. Our theory is that a similar fear prevailed in Ireland, though proceeding from a totally different cause.

In Italy all the Universities had privileged guilds of copyists and illuminators attached, who produced all the transcripts necessary for the large body of students, and sanctioned by Authority. It is obvious that the introduction of the art of printing would have the effect of throwing these great bodies out of employment; therefore, when it was brought in from Germany they petitioned the Government against it as an invasion of their privileges and means of living. Being very powerful and influential these guilds easily obtained a strong prohibition of the issue of printed work. As a consequence several printers left Italy—those that remained printed in secret, not daring to attach either name or date to their works. The prohibition was not relaxed until the issue of public decrees in Venice in 1470; in Genoa and other cities at a much later date.

The printing trade seems to have been at a very low ebb in Dublin during the first quarter of the seventeenth century, and the defective type and material must have seriously limited the production of books. In the present day of steam-rollers and Linotypes we cannot but be amused at Dean Rider's quaint apology in the preface to his "*Caveat*" (Dublin, 1602). The writer says:—"If the Irish Testament (a goodly laborious and profitable worke to God's Church) had not imbusied the Printers' Presse; long before this time my *Friendlie Caveat* had presented itself. I have onlie handled the first position and could goe no further till the Printers return from London with newe Letters." As to faults escaped (errata) he continues—"Impute them not to the skilful printer but to the stumpeworne letters, for as weapons unsteeled cut not, so letters overworne print not." We ought to bear in mind that at this period the Dean must have had command of the best privileged presses in Dublin. This brings us to a little digression as to the general state of printing in Ireland up to this period, and to considerations as to the probability that facilities for printing were in the hands of many of the religious bodies in Ireland, especially in Dublin, and that consequently many works may have been surreptitiously printed there, but which for reasons given above bore fictitious names and dates, or in which these were wholly suppressed. Such considerations are those of the speculative character above mentioned which may be adduced in favour of the opinion that many books were printed in Dublin during the sixteenth and seventeenth centuries, of whch we have no direct record.

Ware enumerates sixteen Irish writers during the fifteenth, and forty-two during the

sixteenth centuries; the latter having written altogether about one hundred and four works, not one of which is noted as being printed in Ireland, the greater number bearing the names of *Doway*, *Antwerp*, *Venice* and *Tigurum* (Zurich), yet many of these men resided during their lives in Ireland, and suffered severely for the expression of their opinions—which was sufficient to deter the rest. We may mention John Traverse who published (? where) a book in defence of the Pope's supremacy; for this he was indicted under the Act of Henry VIII. 28, cap 13, and punished. Some writers, Spondanus and Lynch, assert that his hands were cut off and burnt. This, however, is indignantly denied. He was, however, afterwards condemned for high treason and executed. Peter White was ejected from the Deanery of Waterford, and Nicholas Comerford from all his preferments, both for nonconformity, towards the close of Elizabeth's reign. Nicholas Creagh, Archbishop of Armagh, who wrote several works, was imprisoned in the Tower, and died therein, 1585. Under such circumstances it is certainly unlikely that any of the resident Irish writers would care to have their works identified by name or place of publication.

It is generally stated that the first printing press established in Ireland was that of Humphrey Powell, in Dublin, 1550, and that the first book printed there of which we have authentic record, *i.e.*, name of printer, place and date, is the "*Boke of Common Prayer, etc.*" Humphrey Powell, Dublin, 1551. The first book alleged to have been printed in England was *The Game and the Playe of the Chesse*, imprinted by Wm. Caxton, 1474; Bouchot gives the date 1477. For a few years after Caxton no printers appear to have worked in London; after 1480, however, they became fairly numerous. At this stage the question may naturally occur—why was the art of printing of such late introduction to Ireland? a period of seventy-seven years having elapsed between the date of first printing in England by Caxton, and the alleged dates of the first printing in Ireland, or nearly a century after the complete invention of the art by Gutenberg and Fust at Mentz. Admitting that the period of the first diffusion of printing in Europe was one of the darkest and most distressing in the history of Ireland, a period when the great racial conflicts were intensified and embittered by the imminent shadow of the greater and more lasting conflict of religion, still such a delay in its advent is open to very grave doubt.

Irish Art, in the production of manuscript books, flourished over Europe from the sixth to the fourteenth century, and Irishmen were especially celebrated for copying and illuminating the Sacred Scriptures and other devotional works. Dr. Reeves, in his memoir of the Book of Armagh, states that the Irish were celebrated in very early times for the ample manner in which they were provided with copies of the Scriptures. Is it credible that the large number of Irish writers who flourished at the time of the diffusion of printing, and during the following century, most of whom were ecclesiastics and had spent much of their early years on the Continent, would have failed to bring back with them into Ireland the new art of book-producing? We know that many of these scholars were themselves practically acquainted with printing, a knowledge which they had acquired in the great early printing centres of Mentz, Strasburg, Venice, etc. A century before the printing of the first Bible at Mentz, Richard Fitzralph, Archbishop of Armagh, had written a translation of the New Testament. During centuries previous to the sixteenth, hosts of Irish writers appeared, a large number of whose works were extant in this latter century, and lying scattered through the great libraries of the

Continent, and it may naturally be surmised that many of the learned men who came over to Ireland during this and the preceding century would have brought with them the materials for printing and diffusing a knowledge of these works in their own country.

Such books, however, must have been comparatively few. The great body of the people spoke and understood their native language only, and certainly there was no inducement to print in that language. The Act 28, Henry VIII, almost proscribed the Irish language, and about half a century earlier, 1483, we find an Irish bishop in Dublin petitioning to be allowed to choose natives to take charge of certain livings in his diocese.

Of the many Irishmen on the Continent connected with the invention of printing we may notice one especially, Maurice Fihely, known also as Maurice Hibernicus and Maurice de Portu, an Irish Franciscan, and native of Baltimore, Co. Cork, hence the surname "de Portu." Towards the close of the fifteenth century he was engaged as principal corrector of the press to Octavian Schott, who set up as a printer at Venice—correctors of the press at this time were generally learned men of high position, and Venice was then celebrated as a printing centre, there being no less than 230 distinct presses in the city, previous to 1500, including the famous ones of the two de Spiras, Jenson, Valdarfer, and other well-known names. This Maurice Hibernicus was the author of several highly-esteemed works, one of which, "*Enchiridion Fidei*," 4to, 1500, is dedicated to the Earl of Kildare, then Lord Deputy, and from the title-page it appears that he was then Archbishop of Tuam; he died in Galway in 1512. From the colophon of the *Enchiridion* it appears to have been printed by a certain Bon Locatelli; and in Palmer's *History of Printing* it is stated that of the three printers under Archbishop Maurice, this Bon Locatelli was one. It appears, therefore, that Maurice, if not himself actually a working printer, must have thoroughly understood the art, and also as corrector of the press was acquainted with the whole art and mystery of the production and publication of literary matter. When he came to Galway in 1512, more than half a century after the invention of printing, it is hardly likely that he found printers capable of publishing any of his works. Is it not, therefore, probable that this dignitary of the church would have brought printers and printing materials with him, and have endeavoured to introduce into the country that art with which he had been connected, and which had been brought to such perfection in Venice?

A well-known bibliographer, Prosper Marchand, in his *Histoire de l'Origine de l'Imprimerie*, 4to, 1740, refers to a work—*St. Jerome's Lives of the Saints*, Printed by Faber, 1475, and states that this work was done in Cashel,* Ireland. But this opinion is combated by Mercier, another eminent bibliographer. Marchand's assertion, however, is not improbable. The Fabers were well-known Dutch printers, and at that period there was much intercourse between the south of Ireland and the Low Countries, while it is likely that the bishops of Cashel had already brought over printing materials from the Continent. We find a similar controversy involving the date of the first printing in England.

A book entitled "*Sancti Jeronimi Exposicio, etc.*," was found at Cambridge, the colophon of which states that it was printed at Oxford, MCCCCLXVIII., eight years before Caxton commenced to print in England. The Oxford date is said by some writers to be either a forgery or a mistake, while others stoutly uphold its authority.

* Cassilis, the name on Faber's book, is that given for Cashel in Tipperary, by Howell.

Yet the generally received statement is that the first printing press established in Ireland was that of Humphrey Powell, in 1550, and that the first book printed and published in Ireland, entitled "*The Boke of Common Prayer, etc.,*" emanated from this press in the year following. If this be correct, we have thus a barren period of forty years elapsing between the advent to Ireland of the great printer, bishop, and illustrious scholar, Maurice de Portu—he himself closely connected with printing, and coming from a city the most celebrated in the world for its printers and presses, whether we consider the beauty of typography or the value of the issued works—and the publication of what was nothing more than a poor reprint of the Book of Common Prayer. We look upon this as highly improbable, and from all the above considerations, we venture to say that there must have been other printing presses actively employed in Ireland, and that several of the 104 works above referred to, the product of Irish genius, must have been actually, though surreptitiously, printed and published in Ireland during this century.

A similar state of things, and for still stronger reasons, prevailed during the seventeenth century. All these considerations must convince us of the truth of our opening statement. The energetic and industrious compiler of this list has had a weary and uncertain task. Mr. Dix has identified over 600 works as being published in Dublin during this century. Could he have ascertained all, his list would perhaps be nearer to 1,000. The works of Irish writers of all kinds, between A.D. 1600 and 1700, number nearly fourteen hundred.

Ware mentions 206 writers of Ireland born in the century, and enumerates about 900 works. His list, however, included only the more important names. Our contention is, that many works printed in Dublin were issued under other names. Instead of "Dublin" we find on the titles such words as *Bruxelles, Lovain, Gracii, Styrorum* (Gratz), *Nissa,* and so on, likely those of the Institutions or Colleges to which the writers belonged.

C. W. DUGAN.

BIBLIOGRAPHICAL AND HISTORICAL NOTES.

1602. This is the first Irish version of the New Testament and the second book recorded as being printed in Irish type. The first was that entitled *Alphabetum et Ratio Legendi Hibernicum et Catechismus*, by John A. Kearnagh, 8vo, 1571. Both works were probably printed from the fount of Irish type and press provided by Queen Elizabeth at her own expense (see dedication to New Testament). We have no account of any publication in which these types were employed during the thirty-one intervening years. The *Alphabetum*, according to the *Ussher Memoirs*, by Wright, was published at the cost of Master John Ussher, Alderman, 20th June, 1571. This John Ussher was Mayor of Dublin in 1574.

Archbishop O'Donnell undertook to complete the translation of the New Testament into Irish from the original, at the instance and urgent request of the Lord Deputy Chichester and the Irish Privy Council. He availed himself of the labours of his predecessors in the field of translation, John A. Kearnagh, treasurer of St. Patrick's, Nicholas Walsh, Chancellor, afterwards Bishop of Ossory, and Nehemiah Donnellan, a native of Galway and Archbishop of Tuam. O'Donnell also went through Connaught looking for further aid, and secured the services of Mortogh O'Kionga (King), a well-known Irish scholar. Beling, in his *Vindicia Hibernia*, Parisiis, 1650, gives the credit of the whole translation to King.

The printing of this translation, 1602, was executed in the house of Sir Wm. Ussher, Clerk of the Council, in 1593, son of the Alderman John Ussher, mentioned above. The Archbishop, in his address to James I., says: "Sir William Ussher willingly undertook the charges of the greater part of this impression, and did greatly kindle mine affection to followe the work with all earnestness."

The following is the rendering of the Title-page of this Irish *editio princeps*. "The New Testament of Our Lord and Saviour, Jesus Christ, translated from the Greek into Irish, by William O'Donnell. Printed at the town of the Ford of the Hurdles (Baile atha-Claith), in the house of Master Wm. Ussher, at the foot of the Bridge, by John Franke, 1602." It is a small folio of 214 pages, with double columns. O'Donnell was one of the first three scholars of Trinity College, Dublin, and one of the first elected Fellows.

1602. *A Friendlie Caveat.* This work is not mentioned by Ware. It was written by Dean Rider, afterwards Bishop of Killaloe, in reply to the Rev. Henry Fitzsimon, a Jesuit, who being challenged, maintained in a written tract, 20th January, 1601, that there was "no diversitie of beliefe, etc., betwixt the Catholicks of these tymes and the primitive Catholicks of the tymes of the Apostles." Fitzsimon was at this time a prisoner in Dublin Castle. He was the son of a Dublin Merchant, was educated in the Protestant religion, became a Jesuit, and was so eminent for his learning and as an able disputant that he began to be suspected as a dangerous person, and was committed to prison, 1599. In this year he had a dispute with the celebrated Ussher, then a very young man. The controversy with Rider was bitterly continued, and produced a number of tracts from each champion. FitzSimon, in the advertisements to his *Catholicke Confutation* gives a lively and quaint account of his personal disputations with him in the Castle before the Mayor, Chief Justice Palmer, etc.

The Preface to Rider's *Caveat* contains the curious statements mentioned in the Introduction as affording an insight of the defective state of printing in Dublin at this period.

Dean Rider was not a native of Ireland, and the *Caveat* was the only work of his noted as printed in Dublin. He was well known as the author of a Latin-English Dictionary.*

1603. *New Testament.* Harris in Ware says: "It appears by a Privy Seal dated 24th May, 1595, for his (Nehemiah Donnellan) advancement to the Archbishoprick of Tuam, that one of his merits is mentioned—he had taken great pains in translating and putting to the Press the *Communion Book* and *New Testament* in the Irish Language, which Queen Elizabeth greatly approved of." This must refer to the part which he took in furthering the edition of 1602—*ut supra*.

The present one is, perhaps, a new edition of that published in 1602. Sir James Ware does not mention this latter, and seems to confound these editions. Referring to O'Donnell's work he says: "*The New Testament* was printed in 1603, quarto, and dedicated to King James," the charge of which was borne by the province of Connaught and Sir Wm. Ussher, then Clerk of the Council." Anderson in his *Historical Sketches* follows the same error.

1604. *Instructions to his Children.* This is the Sir Wm. Ussher mentioned above as taking such an active and substantial part in promoting the publication of the Irish New Testament. He spelled his name "Uscher" and was the son of John Ussher, the Mayor who published the *Alphabetum* at his own cost, and who was the author of a curious treatise *De Reformatione Hibernia*. This work has not, as the title might imply, any reference to religious matters, but to a device for the reformation of the Staple, which device was strongly opposed by the Burgesses of the Stapleportes The profits of this device to the Queen he estimates at seven or eight thousand a year; his own portion, about three thousand, he purposes to devote to the erection of a College or University in Dublin. *Vide* Letter to Lord Burghley, Dublin, 15th July, 1571.

In a letter to Lord Burghley from Lord Deputy Fitzwilliam, 7th July, 1572, we find—"The bearer, Alderman Ussher, has opened a device that seems very feasible for the coinage in base money of pence, etc." If this be the reformation intended it was rather silly and impolitic. But the debasing of money for Ireland was then a common practice, and was so during the three preceding reigns; about this time the coinage struck for Ireland was only one-third fine, sometimes less. We can, therefore, hardly impute any dishonest intention to good old John Ussher, in his projected "reformation."

* Dean Rider published another work entitled "*A Rescript, etc.*," in answer to Fitzsimon's writing while a prisoner in the Castle. This *Rescript* must have been printed in Dublin, in March or April, 1604.

John Ussher and Sir William Ussher, father and son, who were so active and zealous for the foundation of a University and support of Irish printing, were collateral branches of the same stock from which sprung the more celebrated Archbishop Ussher. *Vide Ussher Memoirs* by Wright.

1608. *Book of Common Prayer.* This book, with the exception of the Psalms, was translated into Irish by Dr. O'Donnell, probably with the same help as in case of the *New Testament*, and published by him in the year before his appointment to the See of Tuam, at his own expense. The Psalms were translated by John O'Kearnagh. This was the fourth book printed from the Irish fount sent over by Elizabeth in 1571.

The Mortogh O'King whom O'Donnell found out in Connaught, and who assisted in his Irish translations, was one of the most finished Irish scholars of the time. He was uncle to the celebrated Paul King, the Franciscan, in answer to whose writings Belling wrote his "*Vindicia Catholicorum.*" Mortogh became a Protestant, obtained a church living, and on the recommendation of Archbishop Ussher was employed by Bedell on his Irish translation of the Scriptures. This celebrated Irish scholar was very unfortunate in after life. The opponents of Bedell, among whom were Laud and Strafford, were numerous. King was charged with incompetency, next accused of some slight delinquency, deprived of his living, and finally in his old age tried and imprisoned.

This venerable man who had so usefully assisted in the translation of the Scriptures since 1601, died in poverty at the age of 80. The place of his birth and of his interment are alike unknown.

1615. *Le Primer Report, etc.* Sir J. Davies, or Davis, was the son of a Wiltshire tanner. He studied at Oxford, was called to the bar, and subsequently became a favourite of James I. owing to a poem entitled "*Nosce teipsum*," which he wrote during his student days. James made him his Solicitor, then his Attorney-General for Ireland, and he was subsequently elected Speaker of the Irish Commons.

He was the author of several works, the most remarkable being "*A Discoverie of the True Causes why Ireland was Never Entirely Subdued, etc.*," London, 1612, quarto; an edition was published in Dublin, 1664, 12mo. For the times in which he lived and the position which he held, Davies in his work displays impartiality and a politic tone; the closing paragraph contains the oft quoted statement referring to the love of the Irish for "equal and indifferent justice."

The election of Davies as Speaker of the Irish House of Commons was the occasion of a most unseemly, if not amusing, tumult. For the first general parliament which was held in Dublin Castle, 16th May, 1613, James I. created forty new boroughs for the new counties which had been formed, in addition to the old thirteen shires which had fifty cities and boroughs. On assembling, the Recusant (Catholic) party elected Sir J. Everard Speaker, and placed him in the chair. The government party, which was in the majority, selected Sir J. Davies and conducted him to the chair. Everard refused to leave, whereupon, after some struggling, they placed Davies in his lap. Finally, Everard was pulled out with torn robes and injured leg; he and his party to the number of ninety-seven then left the house. Vide *Desideratu Curiosa Hibernica*, ed. J. Lodge, Dublin, 1772. Sir John subsequently made a very learned speech from the chair, but which was adulatory to the King and Lord Deputy in a fulsome degree. He was, however, a true and liberal friend to Ireland. He held the opinion that Ireland having a parliament of her own was not bound by Acts of the English parliament, thus forestalling the opinions of Molyneux in 1697, and of Charlemont and Grattan in 1782.

1619. *Pathologia Hereditaria.* The author of this work was born in Tipperary and educated at Oxford; he was esteemed one of the most eminent of his profession in Ireland. He wrote other medical works, also some poems dedicated to the Earl of Ormond.

1621. *The Statutes of Ireland, etc.* Sir Richard Bolton was Lord Chief Baron, and afterwards Lord Chancellor of Ireland. In the Parliament of 1640, Captain Audley Mervin impeached Bolton, then Lord Chancellor, John Bishop of Derry, Sir G. Lowther, Chief Justice, and Sir G. Ratcliffe for subverting the laws, for unjust decrees, and inflicting infamous punishments, etc. The charge against Sir R. Bolton, however, was dropped. He wrote several other legal works, two of which, to be noticed hereafter, were published in Dublin.

1621. *The Countesse of Pembroke's Arcadia.* This is the *Arcadia* of the celebrated Sir Philip Sidney, a heroic pastoral romance which was left unfinished and in scattered manuscripts at the time of his death, after the battle of Zutphen in 1586. These were subsequently carefully collected, revised and published by his sister, the Countess of Pembroke, hence the title. This work went through several editions, and was translated into some foreign languages. There were no less than *twelve* editions published in London during the 17th century. Lowndes (Bib. Manual) states that a "Supplement of a defect" in Part III. of the *Arcadia* by Sir Wm. Alexander was published in Dublin, 1621, folio, and that a sixth book to same work by R. B., Esq. (*i.e.* Richard Belling), was published in Dublin, 1624, 4to, the former being reprinted in the London edition of 1622, and the latter in that of 1629, both appearing in subsequent editions. Ware, in his account of Belling, seems to have been unaware of the Dublin 1624 edition. He states that Belling, when a student at Lincoln's Inn, writ and added a *Sixth* book to the *Arcadia* which was printed with that romance, London, 1633, folio.

Sir William Temple, who had been secretary to Sir Philip Sidney up to the time of his death, and one of his most ardent admirers, was at this time Provost of Trinity College, an office which he accepted on the urgent solicitations of Archbishop Ussher in 1609, and in which he continued up to his death in 1626. Sir William was a man of much learning and taste, and probably it was under his auspices that these Dublin editions were brought out. It is certainly refreshing to find a work of *belles lettres* of this kind appearing midst the long wearisome list of controversial treatises, political and religious, sermons and tracts, which seemed to be the chief productions of the Dublin press during this century.

1623—1625. *A Friendly Advertisement, &c.—Reply to a Popish Adversary.*—The author of these works may be styled a "religious lawyer." He was Chief

Justice during the reigns of James I. and Charles I. He was a learned lawyer and found time to write several controversial works. Archbishop Ussher dedicated to him his discourse on the religion of the Ancient Irish, London 1631, 4to. These tracts were published in the closing years of James I—at a time when productions of the kind from both sides appeared *ad nauseam*. The lawyer might well have left such work to the Churchmen, who seemed to be "Christians in Compleat Armour" offensive and defensive for the purposes of this internecine paper war.

1624. *An Epistle, &c.—Answer to a Challenge, &c.* The celebrated James Ussher, whose learning and intellect has shed such lustre upon the Irish Church, was born in Nicholas Street, Dublin, on the 4th of January, 1580/1, and received his early education in School-house Lane. The school there was kept by two Scotchmen, James Hamilton, afterwards Lord Clandeboye, and James Fullerton, both of whom became Professors and the first elected Fellows of Trinity College, which was opened in 1593. The compiler of the Ussher Memoirs states that these two Scotchmen "under the guise of pedagogues were in reality agents for King James." To reach his school young Ussher had thus only to pass through High Street, Cornmarket, and by St. Audoen's. In his thirteenth year he entered Trinity College and was the second Scholar, and eighth elected Fellow. From a very early age he turned his attention to antiquities and controversial subjects, and, at the age of 18, actually engaged in a polemical dispute through the controversies of Bellarmine, with the well-known Henry Fitzsimon, S.J.—who styled him "Acatholicorum Doctissimus." Ussher was related to Fitzsimon through his mother, Margaret Stanihurst.§ In 1601—immediately after taking his degree of M.A. —he preached a sermon in which it is said he foretold the rebellion of 1641, an event which proved such a disaster to him, and which changed the whole course of his subsequent life.

In 1603, after the battle of Kinsale, the royal army, to commemorate the defeat of the Spaniards, raised a sum of £1,800, a goodly sum in those days, for the purchase of books to be presented to the new College of Trinity, and Dr. Challoner and young Ussher, then only 22, were intrusted with the charge of laying out of the money.

In his 30th year he was unanimously chosen Provost of Trinity in succession to his father-in-law, but declined the post lest it should interfere with his studies and literary pursuits. By his urgent solicitations Sir William Temple was appointed Provost in 1610. Temple held the office till his death in 1626, when he was succeeded by the amiable Bedell.

Dr. Ussher was nominated to the See of Meath, 1619-20 and James I. is reported to have said on this occasion that "Ussher was a bishop of his own making," Six days before the death of the king, he was promoted to the Primacy, 1625. During the interval he published some of his most celebrated works, and in 1621, when collecting MSS., he came upon the famous Book of Kells. Ussher states in a note therein, 4th August, 1621, "I received the leaves of this Book, and found them to be in number 344." The Ussher collection of MSS. including the Book of Kells, came into possession of Trinity College in 1661.

This marvellous book is traditionally said to have belonged to St. Columba, and that it was presented to the Monastery of Kells by that Saint in 550. In beauty, intricacy, and minuteness of design, this book stands unrivalled. Mr. Digby Wyatt says "I attempted to copy some of the ornaments, but broke down in despair." Another writer says: "The designs overflow with beauty." Giraldus Cambrensis, writing in the 12th century, characterising the wonderful beauty of the work, says: "Ut veru haec omnia angelica potius quam humana diligenta jam asseveraveris esse composita." Indeed one may truly assert that all these things have been traced by angels rather than by human industry. Certainly, were it only for the preservation of this priceless treasure, Ireland is deeply indebted to Primate Ussher.

The book mentioned in the list, as published in 1623, was written in support of the Protestant cause, its scope being to prove that the ritual and discipline of the early Christians was in conformity with those of Protestantism. The second mentioned work, "An Answer, etc." 1624, was composed in reply to a challenge published in the same year from the Rev. Wm. Malone, S.J., to disprove this uniformity of doctrine always preserved by the Roman Church. In 1627 Malone again published a reply to Ussher's "Answer."

The published works of Primate Ussher number about 40, 13 of which were in Latin. Of these only three or four were published in Dublin during the seventeenth century—24 in London—7 in Oxford—3 in Paris, and 2 in Haguenau.

Ireland's Jubilee or Joy's Io-Paen. This fancifully named production was written by the Rev. Stephen Jerome, Rector of Taullagh on the occasion of the return of Prince Charles from Spain in 1624. The Prince, under the influence of the first Duke of Beukingham (Steenie), having made a *quasi* romantic journey into Spain in 1623 in order to pay Court *incognito*, and in person, to the Infanta between whom and Charles a marriage had been for some time negotiating. The folly and arrogance of Buckingham led, however, to a quarrel with Olivarez, and the breaking off of the Spanish match. Buckingham had arranged with the Prince that they, under the names of John and Thomas Smith, should post through France to Madrid, with only two attendants, and they arrived safely there, after 16 days, in the end of March, 1623. The difficulties in reference to the cession of the Palatinate, one of the stipulated articles, and the death of Pope Gregory, retarded the completion of the match. Howell, in his babbling Epistola Hoelianae, gives an amusing gossiping account of the arrival and wooing of the Prince—his return to England and the subsequent disruption of relations between the two countries.

C. W. DUGAN.

§ The Primate was married in 1613 to Phoebe, daughter of Dr. Challoner, who was a cousin to Fitzsimon.

Author	Short Title	Size	Printer	Owner or Reference

List of Books Printed in Dublin in the 17th Century.

PART I.—From 1601 to 1625 Inclusive.

Date	Author	Short Title	Size	Printer	Owner or Reference
1601	——	A Proclamation	——	John Franckton	*Vide* "State Papers, Ireland." (Carew)
1602	Most Revd. Wm. Daniell, (or Daniel, or O'Donnell), Archbishop of Tuam	New Testament (in Irish), Tiomua Nuadh, etc. 215 folios or leaves.	4to $9\frac{3}{4} \times 6\frac{9}{16}$	Séon Francke ... (John Francke)	Bodleian (3 copies) Brit. Mus., Marsh, T.C.D., K. Inns (Fol.) Lough Fea (sm. Fol.) U. L. C., Aberdeen University (2 copies), Faculty of Advocates.
"	John Rider (or Ryder,) Dean of St. Patrick's, afterwards Bishop of Killaloe.	A Friendly Caveat to Ireland's Catholickes, &c., &c. (No pagination.)	4to 7 × 5	John Franckton	Brit. Mus. (2 copies.) Middle Temple Library (8vo)
,	——	Three Proclamations	—	do.	*Vide* "State Papers, Ireland." (Carew)
1603	*Most Rev. Wm. Daniell*	*New Testament in Irish (second issue)*	—	—	—
1604	Sir William Ussher	Instructions to his Children	4to.	——	*vide* " Harris's Ware."
"	*John Rider, Dean*	*A Rescript, etc.*	—	——	*Quoted in Works of Rev. H. Fitzsimon, S.J.*
"	——	Four Proclamations	—	John Franckton K.P.	*Vide* "State Papers, Ireland
1605	——	Three do. (one in Latin)	—	do.	do.
1606	——	Proclamation touching Defective Titles, and two others.	—	do.	do .
1607	——	Two Proclamations	—	do.	do
†1608	Most Revd. Wm. Daniell, (or Daniel, or O'Donnell), Archbishop of Tuam	The Book of Common Prayer (in Irish) (No pagination.)	Fol. $9\frac{7}{8} \times 7\frac{1}{2}$	Shéon Francke, alias Franckton (JohnFranckton)	Brit. Mus., T.C.D. (4to) Lambeth, Bodleian. Marsh, R.I.A. U. L. C., Aberdeen University.
"	——	Proclamation against Sir Cahir O'Dogherty and another, and other proclamations.	—	John Franckton K.P.	*Vide* "State Papers Ireland," etc.
1609	Lord Deputy and Council	"The second Proclamation touching Defective Titles and Surrenders."	(s.sh.)	do.	do.

† The "Epistle Dedicatory" is dated 20th October, 1609.

Date	Author	Short Title	Size	Printer	Owner or Reference
1611	Lord Deputy and Council	Proclamation against Priests and Jesuists	—	John Franckton, K.P.	*Vide* "State Papers (Ireland)"
1612	S. (E.)	A Consideration upon Death through the decease of Robert late Earl of Salesburie, &c. (18 pp. No pagination.)	4to	do.	Middle Temple Library
1615	Sir John Davies (or Davis), Knt., Attorney-General for Ireland ...	Le primer Report des Cases et matters en ley resolves et adjudges en les Courts del Roy en Ireland (chiefly black letter.) 26 + 192 pp.	Fol. 11 × $7\frac{7}{16}$	John Franckton, K.P.	Lambeth, K. Inns, Brit. Mus., R. Longworth-Dames, Lough Fea, Bodleian, R.I.A. U. L. C., Middle Temple.
,,	——	Articles of religion agreed upon by the Archbishops and Bishops and the rest of the Cleargie of Ireland in the Convocation holden at Dublin, 1615, &c., &c.	4to $6\frac{3}{4}$ × $5\frac{5}{16}$	do.	T.C.D., Bodleian U. L. C.
,,	[James I.]	An act for the Graunt of one entier subsidie by the Temporalitie (Chiefly black letter; fine colophon)	4to (large)	do.	Brit. Mus. (Fol.)

Date	Author	Short Title	Size	Printer	Owner or Reference

Date	Author	Short Title	Size	Printer	Owner or Reference

Date	Author	Short Title	Size	Printer	Owner or Reference
1617	John Merick (of the Society of the Inner Temple, London, "ac feodarium Provinciæ Conatii in Hibernia")	A Compendious Collection and breefe Abstract of all the Auncient English Statutes, etc. (in force in Ireland). 8+440 pp.*	8vo $5\frac{11}{16} \times 3\frac{1}{16}$	John Franckton (Castle St.), K.P.	K. Inns, R. R. Belshaw, Lough Fea, (12mo.)
,,	Oliver St. John, Visct. Grandison, Lord Deputy, and the Council.	Public Edict against the Catholicks of Ireland	—	John Franckton, K.P.	*Vide* French Translation in Brit. Mus.
1619	Dr. Dermod Meara (or O'Meara), M.D.	Pathologia Haereditaria Generalis, &c., &c. (A Medical Treatise on Hereditary Disease) 16 + 130 pp.	12mo $4\frac{5}{8} \times 2\frac{9}{16}$	"Typis Deputatorum, J.Franckton, K. P.	Brit. Mus., T.C.D. (16 mo.) Bodleian (8vo.) U. L. C.

* The Table at end has 10 pp. The date appears in final imprint; chiefly in black letter.

Date	Author.	Short Title.	Size.	Printer.	Owner or Reference
*1621	Sir Richard Bolton ...	The Statutes of Ireland, beginning the 3rd yere of K. Edward the Second to 13th, James I. 30 + 446 pp.	Fol. $11\frac{5}{16} \times 7\frac{9}{16}$	Societie of Stationers, K. P's	Faculty of Advocates, Edin., Bodleian, Brit. Mus., T.C.D., Count Plunkett, Lin. Hall, Lambeth (4to), K. Inns, E. R. McC. Dix, R.I.A., U. L. C. Lincolns Inn.
,,	Sir Philip Sidney (or Sydney), Knight	The Countesse of Pembroke's Arcadia, etc. ... 6 + 588 pp.	Fol. $10\frac{9}{16} \times 7$	do.	Nat. Lib., Brit. Mus. (Fol.), U. L. C. (5 copies)
,,	——	†The Booke of Common Prayer and administration of the Sacraments, &c., of the Church of England (black letter chiefly; no pagination).	Large 8vo. $8\frac{1}{8} \times 5\frac{5}{16}$	do.	T.C.D., Brit. Mus. Lough Fea. (Sm. 4to.) U. L. C
,,	——	Proclamation concerning the Customs, &c., for Dublin	—	Companie of Stationers, K. P's.	Vide Sir J. Gilbert's Calendar of Ancient Records of Dublin, vol. iii., p. 546
,,	*Wm. Alexander (Earl of Stirling)*	*A Supplement of a Defect in the Third part of Sydney's Arcadia.*	*Fol.*	—	*Vide "Lowndes" p.* 2,396.
1622	——	*(English) Statutes now in force in Ireland (black letter)*	*18mo*	—	*Grant and Bolton's Catalogue, 1836, p. 459*
,,	Christopher Hampton, D.D., Archbishop of Armagh	An Inquisition of the True Church, etc. (A Sermon pronounced at the 2nd Session of Parliament)	4to $7\frac{3}{8} \times 5\frac{9}{16}$	Societie of Stationers	T.C.D.
,,	Sir Christopher Sibthorp, one of His Majestie's Justices of His Court of Chiefe Place in Ireland	A Friendly Advertisement to the Pretended Catholickes of Ireland, etc. (418 pages, but no pagination to the "Preface" or "Table")	8vo	do.	T.C.D. Brit. Mus. (4to) Bodleian, U. L. C. Middle Temple Library.
		with			
	§James Usher, Bishop of Meath	An Epistle concerning the Religion of the Ancient Irish, etc. (separate pagination; 100 pages) [First Edition]	4to	---	Brit. Mus., Bodleian U. L. C.

* The Imprint on the last page bears date "1620."

† The Psalter has a separate title page, but the signatures are continuous; no pagination. There is no separate Title Page and the signatures are continuous from p. 417, but the type is different. This "Epistle" is not in the volume in T.C.D.

Date	Author	Short Title	Size	Printer	Owner or Reference

Date	Author	Short Title	Size	Printer	Owner or Reference

Date	Author	Short Title	Size	Printer	Owner or Reference
1623	Rt. Revd. Henry Leslie (or Lesly), Bishop of Down and Connor, afterwards of Meath	A Treatise tending to unitie; in a Sermon preached at Droghedah (June 9, 1622), before the King's Majesties Comrs. for Ireland 4 + 52 pp.	4to $7\frac{1}{4} \times 5\frac{3}{4}$	Societie of Stationers	Brit. Mus., T.C.D.
,,	Sir Christopher Sibthorp,	A Friendly Advertisement &c. 48 + 418 pp. with	8vo $7\frac{1}{16} \times 5\frac{5}{16}$	do. ...	K. Inns,, Lambeth, Chatsworth Library (4to), U.L.C.
,,	James Usher,	An Epistle concerning the Religion professed by the Ancient Irish, etc. [2nd Edition or Issue] 100 pp.	4to	—	King's Inns, Chatsworth Library, U. L. C.
,,	Henry Cary, 1st Viscount Falkland, Lord Deputy and the Council.	Proclamation for banishment of Jesuits, &c.	Fol. (s.sh.)	do.	Brit Mus.
1624	Most Revd. James Usher, (*then* Bishop of Meath)	An Answer to a challenge made by a Jesuite in Irelland, &c.	4to	The Societie of Stationers	Bodleian Lough Fea (sm. 4to.) R. R. Belshaw, Brit. Mus., Lambeth, Aberdeen University.
,,	*R. B.* (*Richard Belling*)	*A Sixth Book to the Countess of Pembroke's Arcadia*	4*to*	—	*Vide* "*Lowndes*," *p.* 2,396.
,,	Revd. Stephen Jerome, Domestick Chappleine to the Rt. Hon. Earle of Corke.	Ireland's Jubilee, or Joyes Io-Pæan, for Prince Charles, his welcome home, etc. (14 + 214 pp., cropped)	4to $7\frac{1}{16} \times 5\frac{5}{16}$	do.	T.C.D., Brit. Mus. *U. L. C.*
* ,,	R. (L.)	An Antidote for Lazinesse	4to	—	U. L. C.

* No place or printer's name, but adjudged as Dublin-printed by the types, etc.

Date	Author	Short Title	Size	Printer	Owner or Reference
1625	Very Rev. Geo. Andrewe, A.M., Dean of Limerick	A quaternion of Sermons preached in Ireland in the Summer Season, 1624 6 + 108 pp.	4to $7\frac{1}{4} \times 5\frac{5}{16}$	Societie of Stationers	T.C.D., U. L. C.
„	Right Revd. Henry Leslie, Bishop of Down, one of His Majesty's chaplains in ordinary	A Warning for Israel, in a Sermon preached at Christ Church in Dublin, 30th October, 1625 (on Hosea, xiv. 2)	4to	do. ...	Brit. Mus., Malcomson. Bodleian
„	——	Seven Proclamations and an Act of State	Broadsheets	do. ...	Pub. Rec. Office
„	Sir Christopher Sibthorp	A Reply to an Answere made by a Popish Adversarie, &c. 18 + 166 pp.	4to $7\frac{3}{16} \times 5\frac{1}{4}$	do.	T.C.D., Bodleian. U. L. C.
„	John Richardson, D.D., Archdeacon of Derry, (afterwards Bishop of Ardagh)	A Sermon of the Doctrine of Justification, &c., preached 1624. 4 + 38 pp.	4to $7 \times 5\frac{1}{8}$	do.	T.C.D.

Date	Author	Short Title	Size	Printer	Owner or Reference

Date	Author	Short Title	Size	Printer	Owner or Reference

NOTES.

Dr. Meara's book shows that a work in Latin was printed in Dublin at a much earlier date than was authoritatively asserted in the "Nouveau Dictionaire Historique" quoted by Cotton in the second edition of his "Typographical Gazetteer." (1831, p. 84) This fact ought to have been known, as this work appears in the printed catalogue of T.C.D. Library, and is particularly referred to by Sir Charles Cameron, in his "History of the College of Surgeons."

Owing to the different sizes given for the same book, apparently, in different catalogues, I have been often perplexed and in doubt whether there were not different editions of the same book published in the same year. Perhaps some light may be thrown on this question. I should like to give the actual measurements of each book, but this would be somewhat difficult. They are given in most cases, however, in inches and fractions of an inch. In some cases where I have examined a book personally, I have also counted the leaves from signature to signature, and given the size accordingly.

Where there is some doubt whether a book was actually printed in Dublin the titles are given in italics.

Most of the copies in the University Library at Cambridge form part of the collection of the late Henry Bradshaw.

One reason why so few books can be traced to this period should be recollected. The great severity of the State laws against Roman Catholics prevented them from printing and publishing, wherever English law ran, any works on their side, or in defence or support of their church or religion. Such works had to be printed and published on the Continent, generally at Louvain or Douay; there, however, is a good deal of reason to believe that some of the works of Roman Catholic authors were in fact printed in Dublin during the 17th century, although by the title page ascribed to some other place, or without any place being given. Of this latter class I would refer to a probable specimen—viz., a work by "Henry FitzSimon, Dublinian, of the Society of Jesus," printed in 1611. It is a quarto volume comprising two books, written in defence of "The Masse." There is a copy in the possession of Mr. P. Traynor, but it lacks the front title page and some leaves of the first preface, &c. The type is clear and good, and it resembles the Dublin printing of the time. It is said by some that this is the writer replied to by Archbishop Ussher, some years later, and not Malone. In the preface to the second book the author refers to the Rev. John Rider, then Dean of St. Patrick's. It is of course well known that at a later date, when the Confederate Catholic chiefs were in power, works were printed and published for them, or in their support, in Waterford and Kilkenny.

As any specimen of printing, coming within the period covered by this Part, is rare, I have carefully noted Proclamations printed for the Government, but they may be unnecessary in the later Parts. They show, it seems to me, that an official State Printer was a necessity at the time, and, if a Printer and types were to be found here, it is natural that other printing should be also done here. I dwell on this point at some length, as many appear to think that the printing of books was in fact done in London.